

THE GREEN CALDRON

A MAGAZINE OF FRESHMAN WRITING



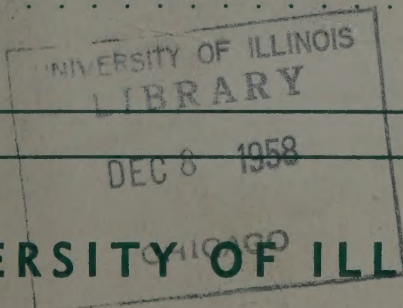
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A Look at Discrimination

WILLIAM PRESNELL

Rhetoric 102, Theme 4

THE WORD *DISCRIMINATION* HAS FALLEN INTO DISREPUTE. As one examines this word in the light of some of its modern uses, he may be able to discover that he has a number of erroneous ideas concerning it.

I am a discriminating person. I pride myself on how well I am able to distinguish between a good steak and a bad one; if I had not this knowledge, I would no doubt be eating tough, poor grade meat at least fifty per cent of the time. By the same token a great many of our decisions, both important and trivial, require the ability to discern whatever difference there may be in our possible choices. If we are to be responsible, independent persons, then we must discriminate.

Discrimination may be carried a step further. When one has differentiated between two things, it is possible for him to show preferential treatment to one or the other of them. That he do this very thing, both in his personal life and in society, is to the mutual benefit of all. Notice, if you will, the attitude of our own country towards young men. If our society deems a young man bad, beyond help, or criminal, he is thrown into prison, or some such fitting punishment is imposed. However, should he be highly intelligent or an able athlete or possess other desirable characteristics, he is shown preferential treatment in the form of scholarships, money, and prestige. Far from being bad, this form of discrimination offers incentives to those who would be ambitious.

Now let us apply this term, *discrimination*, to a basic social issue of today, the race problem. Often as not, the word *discrimination* is used when *prejudice* is the word meant. The two terms are quite different, however. *Prejudice* means, literally, *pre-judge*. One generally assumes, upon hearing that the Southerners are being "discriminative" in the South, that it is the Negro who is being mistreated. This is a dangerous assumption. It becomes very obvious that we have assigned meanings to an "innocent" word which are far from valid. We've heard "discrimination" used so often in connection with the suppression of Negro by white that we have unthinkingly come to use the two expressions synonymously. Because we have allowed ourselves this carelessness, we are easy prey for the rabble-rouser and the name-caller, whose object is not to introduce wisdom and clear thinking into the vexatious problems that beset us, but rather to sway our opinion, by words highly charged with emotions in support of his selfish cause. Let us cease to be partners in such folly. Let us allow our "discrimination" to mean "illumination" of the great issues which face us.

An Evaluation of Two Positions

MARSHALL DAPIN

Rhetoric 102, Theme 4

A. THE CASE FOR SEGREGATION

Webster's *New Collegiate Dictionary* defines *segregation* as a "separation from others or from the general mass or main body." The recent controversy over segregation has been based on the fact that Negroes have been separated from whites, especially in educational institutions. Many people have condemned this separation, presenting various legal, moral, and psychological reasons; and these same people have also presented evidence to prove that desegregation is both workable and beneficial. The first part of this essay is being written to show that the "integrationists" are wrong in condemning segregation, and to support the contention that desegregation is neither workable nor beneficial.

The first disagreement in the segregation controversy concerns the legality of segregation. Many people favoring integration cite the 1954 Supreme Court decision ordering desegregation as evidence that segregation is illegal. But in 1896 the Supreme Court made another ruling on segregation in the case of *Plessy versus Ferguson*. The specific issue was whether Louisiana was justified in passing a statute creating separate but equal accommodations for white and Negro passengers on railroads. The Court decided that since mixed cars involved a commingling of the races, separate but equal transportation was legal. The decision meant, in effect, that although the Fourteenth Amendment to the Constitution guaranteed the political equality of the races, the Amendment did not guarantee social equality. Basically, the 1954 decision favoring school integration called for "a commingling of the races," or social equality, as well as political or legal equality.

Some people include social equality under the term *political equality*. Even if this were true, the political equality guaranteed by the Fourteenth Amendment is not, in reality, constitutional. When the Amendment was passed in 1868, the formerly seceded states were run by Northern "carpetbaggers" or by the military authorities, so that when these Southern states accepted the Amendment, it was Northerners who were approving the Amendment. Since an amendment needs the approval of three-fourths of the states to pass and since the seceded states totaled eleven out of thirty-seven in the United States when the Amendment was passed, it is unlikely that the Amendment would have passed if these states had been allowed to vote as they wished—against it.

A third reason why segregation is not illegal is that the Tenth Amendment guarantees to states all powers not delegated to the federal government. Edu-

cation, in particular, is not a power given to the federal government. Therefore, it falls under state jurisdiction, and the state may then decide for itself whether it does or does not want segregation.

Segregation has also been condemned by different individuals as being morally wrong. They quote Biblical passages to show that God disapproves of segregation and considers all men equal. They cite the passage stating that one should treat a stranger in the same way he would treat one of his own family. But these pro-integrationists forget that the Bible does indicate that there are distinctions between people. The best example of this distinction appears in the Book of Exodus, Chapter XXI, where the following statement appears: "If thou buy a Hebrew servant, six years shall he serve," and the servant later agrees to stay with his owner, "then shall his master bring him unto the judges . . . , and his master shall bore his ear through with an awl; and he shall serve him forever." These statements permit slavery, which certainly shows that all men are not equal from the moral or religious point of view.

Further, several studies making comparisons between whites and Negroes have shown that Negroes have a smaller mental capacity than whites. Francis C. McGurk, an associate professor of psychology at Villanova University, conducted several of these studies; and he concluded that even when the social and economic position of the Negro improves, the colored person does not bring his educational capacity nearer to the white man's capacity. McGurk tested a group of white and Negro draftees during World War I, and discovered that only 27% of the Negroes either equalled or surpassed the average white scores. Before the test the recruits were matched for similar cultural traits so that the whites wouldn't have an unfair advantage. In 1951, Negro and white high school seniors of equal socio-economic background were tested; the results showed that only 29% of the Negroes had surpassed the average white scores. Since these Negroes were better off financially and socially than the draftee group and since they were not segregated, the only conclusion that appears plausible is that the Negro mentality is lower than the white mentality.

Finally, in order to show that segregation is not undesirable, one need only cite several failures in desegregation. First, the situation in Little Rock has brought distrust of and less respect for the United States abroad, and has caused violence at home. It is true that Governor Faubus of Arkansas started the crisis when he called out the National Guard; but if he hadn't stopped integration, someone else would have done it, perhaps bringing more violence. Secondly, desegregation in Washington, D.C., has proved a virtual failure. White citizens have left the city in large numbers since the Supreme Court's desegregation order, and the schools in the nation's capital are mostly Negro (three-fourths of the city's school population is now Negro), while the suburbs are nearly all white. In Washington, D. C., white teachers have also raised

complaints about Negro students attacking them in halls, and about Negro boys chasing white girls and threatening them.

Segregation can now be said to have legal, moral, and psychological justification. Legally, the states are empowered to decide upon segregation; morally, the Bible (the most widely accepted moral authority) condones servitude and thus implies approval of segregation; and psychologically or mentally, tests by experts have shown Negroes less intelligent than whites. Adding to this the fact that segregation has failed many times, notably in Little Rock and in Washington, D. C., one must see that the logical conclusion is that segregation is better than integration for the United States.

B. THE CASE AGAINST SEGREGATION

Segregation has been the weapon used by white Southerners to dominate the South and subjugate the Negro during the past ninety-odd years. The Southerners have attempted to justify the segregation of the two races through claims of legal, moral, and mental superiority. In the previous section several illustrations and other types of evidence were presented to demonstrate the desirability of segregation. This section is an attempt to refute the evidence of the pro-segregationist and to present reasons why integration is better justified and more desirable than segregation.

The first segregationist claim is that the separate but equal policy of the South is legally justified. The claim is based on three arguments: that the Supreme Court, which decided in favor of integration in 1954, had ruled that segregation was legal in a decision given in 1896; that the Fourteenth Amendment, which was passed in 1868, is not legally binding on the South; and that the Tenth Amendment guarantees to the states any powers not given to the federal government, thus justifying state laws favoring segregation of schools, transportation, and other state-regulated institutions and businesses.

Regarding the first point, one can see that the 1954 Supreme Court decision superseded the 1896 ruling as soon as the Court made it. The Supreme Court had studied the issue for several years, and before reaching its decision, it had heard testimony from both pro-integration groups, such as the NAACP, and militant segregationists. If the segregationist claims that the first decision was the only valid one, then an *obiter dictum* issued in 1873 by Supreme Court Justice Miller may be cited to supersede even the 1896 decision. Miller said it was "doubtful that the Fourteenth Amendment would ever be construed in any other way than to prevent discrimination against Negroes."

The Southern segregationists also claim that the Fourteenth Amendment is not legal because the South was governed by Northern "carpetbaggers" when the Amendment was passed in 1868. Nevertheless, the Southern legislatures did approve the Amendment and did not raise any serious objections to it until many years after the Amendment was law. The Southern states

were also in the position of a conquered people in 1868; and even if they had been forced to approve the Amendment, it would have been the result of the victor, the United States, requiring the loser, the South, to pay up a debt—signing the law.

The last argument that segregationists use to give legal support to segregation is that the states receive certain powers from the Tenth Amendment. This Amendment gives states powers not given to the federal government. Pro-segregation groups have construed the Amendment to mean that states may practice segregation. This may be refuted by pointing out that, because of the 1954 Supreme Court decision, the Fourteenth Amendment has implied powers forbidding segregation; moreover, the Supreme Court also stated that federal district courts should implement integration. Therefore, if the federal government has the power to carry out integration, the states lose the power to enforce segregation.

The moral argument for segregation may be refuted through careful study of the Bible. Although the Bible did allow slavery, it placed severe restrictions on the slaveowner. (Slavery declined considerably during the later Biblical period.) Also, it may be said that slavery was practiced in such a way that individuals were the victims, and not a whole people or race. Morally, it may also be said that since both Negroes and whites are human beings, they should both be treated as such. Christ's teachings in the New Testament set the tone for an over-all morality which more nearly approaches the true message of the Bible than any citation of isolated passages can.

The pro-segregation case also cited several studies by a Villanova professor who claimed that whites were mentally superior to Negroes. Besides this professor, few other psychologists or sociologists hold that viewpoint. In the October 26, 1956, issue of *U. S. News and World Report*, eighteen sociologists, most of them members of the American Psychological Association, wrote an article which concluded that any differences in the mental abilities of the two races, which are shown by various tests, are "scientifically unjustified." This article also contained a statement, signed by thirty social scientists in 1953, which was presented to the Supreme Court. The statement read "that much, perhaps all, of the observable differences . . . may be adequately explained in terms of environmental differences" and " . . . innate racial differences in intelligences are not well founded."

A refutation of the segregationists' final argument must present examples that show integration can work. A St. Louis principal reported that in the second year of integration at his high school, with 50% Negroes, classes ran more smoothly than the year before when there had been two whites for every Negro. In Louisville, Kentucky, school superintendent Carmichael has devised a plan for giving parents a choice about where to send their children. In 1956, 80% of the high schools were mixed, with the same percentage in grammar schools as well.

As for Little Rock and Washington, D. C., these are exceptions to the rule of quiet integration. A test study reported in the November, 1957, issue of *Scientific American*, conducted by Melvin Tumin, associate professor of sociology at Princeton, in the latter part of 1957, showed that Southerners are not so strongly set against desegregation as many militant segregationists claim, and that the stereotype of Negro inferiority will disappear after desegregation has become widespread.

Integration, or the mixing of the white and Negro races, is justifiable legally, morally, and psychologically. Practice has shown that integration can work when given a chance by the authorities. Interviews and studies have shown that Southerners are not totally opposed to integration. On the basis of these facts, one may conclude that integration is certainly more desirable than segregation.

Theme Song

DALE LYTTON

Rhetoric 102, Theme 4

THE BLANK SHEET OF PAPER IN FRONT OF HIM REFLECTS perfectly his state of mind. It waits patiently, like a dog waiting to have his back scratched. The bluish lines merge and separate and merge again, and the vertical red rule resembles a pattern not unlike that recorded on the smoke drum of a seismograph. The background of whiteness glows and diminishes, flashes and dims, a neon sign that refuses to be extinguished. These are tricks of the eyes.

And there are sounds—the occasional beep of an automobile-horn, the bothersome whine of an ancient Edith Piaf record playing on the phonograph next door, the familiar noises of a poker game underway upstairs, the nervous drumming of his fingers. Think, dammit!

Think of what? The book says not to worry about thoughts, but just to start writing. He's not an automaton, he laments. Ideas don't flow like water from a tap at the turn of a handle. "Think—final exams only five days away—why not 'ace' French—turn down that phonograph, you idiot—about time for a coffee break—wonder what Pat is doing—maybe a cigarette would help—think! This is thinking?"

He thinks with his body. Nervous hands need no guiding thoughts. His knees press together, he scrapes his calves against the rungs of his uncomfortable chair, his feet dance to the music from next door.

He squirms, he wiggles, he scratches, and his scribbling becomes a mass of unrelated doodles that have no worth except as a collector's item for some aspiring psychologist. He viciously rips away the wasted sheet,

wads it in one clenched fist, and throws it toward the wastebasket, and his eyes are confronted by a second page, as pure and sterile as the first has been.

He pauses, then suddenly grasps his pen and purposefully writes a group of words that meet the basic requirements of a sentence. He leans backward and relaxes, breathing a sigh of relief. The struggle is over. The battle is won. And Hemingway couldn't have fought harder.

Retaliation

JON JENKINS

Rhetoric 102, Theme 10

HAVING READ SEVERAL ESSAYS THAT WERE CONCERNED with technology and its adverse effects on the human being I feel that at least one voice, no matter how feeble, should be raised in objection. Therefore, I intend to become the champion of that most attacked symbol of this scientific age, the machine.

Let us discuss this matter of man versus machine. Critics who would have the world remain in a static condition until that happy day when man is a perfectly adjusted being, ready for scientific progress, wail that the machine is becoming a monster that is making Man sub-human.

Very well, Presto! The machine no longer exists. Now Man is free—he no longer feels inhibited or suppressed. Of, course, there are a few drawbacks. With no machines, there is a tremendous burden put on the back of every working man. He must revert to the twelve-hour day and the six-day working week. This is, of course, only a physical argument and is of little real value to these philosophical opponents of the machine. But consider, this man has lost one-half of the time that was formerly his. It was in this leisure time that he decided whom to vote for, what shape foreign affairs were taking, where and how to send his boy through college, when to buy that new gizmo for the wife, or just what to watch on T.V. Granted it was also time that he could use to become an alcoholic or go quietly crazy but it was time. It is time that we eliminate when we eliminate the machine. It is one-half of a life.

The critics of the machine retort, "Well, sure, this time is what the machine gives him, but look what it takes away. How can a man gain any satisfaction from working with the same piece of machinery all day? It destroys his feeling of accomplishment. He has no pride in his work." Does the machinist find no satisfaction in knowing the intricacies of a three-tooth milling machine or in knowing how to set up a multiple drill press or how to turn a hunk of metal into a polished piston on a lathe? If the hois-

operator can feel no pride in the knowledge that he is one of the few men who can pull and drop pipe fast enough to meet a drilling schedule, or if the mechanic feels no pride in having the ability to build a whole car, then I can agree with the opponents of the machine. Since this is very unlikely, I maintain that a man who works with machines today can have as much pride in his work as did his grandfather who was a carpenter or a smith. He is every bit as much a craftsman; only the tools are different.

Therefore, I fail to see just what it is that is so terrible about the machine. Its adversaries picture it as a mechanical monster that is cunningly strangling the intellect and will of man. I see the machine as an extension of the human body that can perform a task with greater speed and dexterity than a man could. The machine is not an enemy; it is an ally. If Man's world is becoming too difficult for Man to control, he should not look darkly upon the machine; he should look instead into the mirror.

Science Our Savior

EDWARD NIEHUS

Rhetoric 102, Theme 11

. . . How much of modern physical science is a mere rattling of dead bones, a mere threshing of empty straw! . . . Are men better? Are men greater? Is life sweeter? These are the test questions.

—John Burroughs, "Science and Literature"

WHAT CAN JOHN BURROUGHS MEAN BY ASKING: "ARE men better? Are men greater? Is life sweeter?" Can he possibly believe that our modern advancements have not produced an affirmative answer to these questions? Civilization! Progress! These are his answers. It is science and technology which have answered him, and it is these two things which will produce all answers and solve all problems. There will be no place in the future for the so-called "Great Thinker." There will be none of his moral and theological perplexities. Science is our hope for the future. With its slide rule and element chart, it will answer these problems and present us with leisure, health, and contentment. What more can we ask?

What comforts does literature offer mankind? None! It offers nothing but unanswerable questions, unprovable theories, and disheartening philosophies. Burroughs praises virtue, heroism, character, and beauty. But they are non-essentials, of no real concern to society. As long as the buildings grow taller and the planes go faster, our civilization will prosper. A three-day weekend is of much greater interest than a hundred theories concern-

ing the difference between right and wrong. What use humanity if all equality? Science will provide the world with three meals a day, and happiness will reign.

Literature is full of noble ideas concerning moral and spiritual truths. But where is their success? They have only succeeded in filling the world with prejudice and hate. They start wars, wars which science is called upon to stop. No, it will not be love and understanding which produce peace. It will be the largest H-bomb and the highest satellite. In these rest man hope for peace.

Scholars clamor for the knowledge of the ancient cultures. Could anything be more useless? Expecting such knowledge to exert an influence on modern society is like expecting a bark from a dead dog. Ancient Greece and Rome have nothing to offer us. We have long since absorbed their knowledge and surpassed their achievements. Proof of our superior intellect lies in the complexity of our modern civilization. We may not reject the past as if it were a faulty theorem. To believe that "the road to tomorrow leads through yesterday" is to believe in retrogression.

The present is the door to tomorrow, and science is the key. Science will provide us with the essentials of life: a full stomach, a warm house, and a new car. Science will take a test tube and a slide rule and develop a mass-producible philosophy. No longer will every individual be required to struggle with literature's unanswerable questions. Any problem which is not applicable to science's unyielding laws will be neatly eliminated like a malignant cancer. A "soma pill" or a "hate hour" will get rid of any undesirable emotions. When science has eliminated the idea that only man is of interest to man, it will have eliminated literature. Then mankind will be able to settle down to a life which is as systematic, definable, unchangeable, and as completely enjoyable as science itself. Then we will be saved.

The Controlling Force

JOHNIE M. DRIVER

Rhetoric 102, Theme 7

ONE OF THE MOST FRUSTRATING THINGS THAT MEN are required to endure is burning curiosity with no way of satisfying that curiosity. One of the issues that has perplexed man for quite a long time has to do with his origin, his direction and the impelling forces in his life, and his destiny. A result of this curiosity is the theory of evolution—theory on which many views have been expressed. An excellent treatise on the subject of evolution is one by George Gaylord Simpson.¹ One chapter in his

¹ *The Meaning of Evolution*, (New York: The New American Library, 1954).

book is entitled "The Problem of Problems." In it he asks the question: "What forces have been in action throughout the history of life?" He describes the question as being "the problem of problems for evolution and for life itself." He sets forth three schools of thought, each of which purports to account for the impelling forces that determine the course of evolution: vitalism, finalism, and materialism. Each of these theories as explained by Mr. Simpson is discussed below.

The vitalistic theory of evolution is characterized by the view that the truth is found in the creative aspect of the life process—the truth being that there is a force inherent in plant and animal life, a life substance, a vital element, that is completely non-existent in inorganic nature. This force, the vitalists believe, acts in an entirely inexplicable manner to determine the course of evolution. This view does not ascribe to evolution a given direction or goal but does hold that changes that arise are just the ones needed for best adaptation and that extinction is caused by the continuation of inherent inadapative trends.

The finalistic theory of evolution is different from the vitalistic theory chiefly in that it holds that the truth is found in the directional nature of evolution—that evolution involves an over-all plan, progressing toward a single goal; this goal is commonly taken to be man. Finalists believe that things happen because they were meant to happen, and offer no details on how they happen, simply accepting the course of events as necessary to achieve the desired end: the perfection of man. The notion has been advanced that the finalistic theory is held mostly by those to whom the theory of evolution is somewhat distasteful, and has served as a sugar-coating for the pill, persuading them that "evolution is, after all, consonant with their emotions and prejudices."²

The materialistic theory of evolution is an attempt to explain evolution scientifically. This entails considering the observable phenomena, determining their nature and characteristics, and making inductive generalizations on the basis of what is discovered. This theory is, of necessity, different from vitalism, which holds that evolution is inexplicable, as well as from finalism, which offers no explanation at all for evolution. Yet, in some aspects there are areas for possible agreement. For instance, vitalism maintains that there is a life substance or principle that is independent of substances found in inorganic nature, whereas materialism agrees that there may be a life substance or principle, but that it differs from the substance of inorganic nature in its organization only—much as different reactions of combined chemical elements are determined by the element's electron arrangements. Too, materialism allows that the forces of history could be materialistic and yet have been, as finalists believe, instituted as a means for reaching an end. Materialism makes no claims of knowing how life began, the origin of the laws and properties of matter under which organic evolution operates, or the end result of evolution. It does

² Simpson, p. 132.

hold, however, that life is materialistic in nature but that it has properties unique to itself which reside in its organization, not in its materials or mechanics, and that all change in life since its inception is capable of being explained in terms of purely material phenomena.

In examining these various theories, one is inclined to make a choice as to which he believes to be the correct or most plausible one. Such a decision is difficult to make. One is not likely to accept all of the views expounded by one theory, and yet he is likely to find some acceptable views in all. Any true decision, then, would embody a portion of more than one such theory. However, any decision will include a greater part of one theory than of others. What is more important, perhaps, is the fact that in order to make any choice at all, one must first accept the theory that evolution has, in fact, occurred.

In assuming that evolution is an accomplished fact, one must accept, at least for examination, the materialistic theory, for it alone offers material that is open to scientific analysis. This theory, as we understand it, is plausible enough in the areas that it covers. On the basis of what we know, we can accept the idea that genes are the determining hereditary factors. We can accept as plausible the notion that adaptations to the environment can cause mutations in genes and thus affect future generations. It is logical to assume that natural selection and differential reproduction, as defined by Simpson, could be prime determinants of the ultimate direction of evolution, and it is not at all unreasonable to assume that environment plays an important part in orienting adaptive tendencies.

These principles are essentially all that are embodied in the materialistic theory of evolution. They leave much to be desired. Without some governing force of some sort, there would be nothing to prevent mutations in genes from causing an infinite number of different results, none of which, perhaps, would be a change that would result in better adaptation to the environment. Natural selection and differential reproduction cannot be the growing forces since they facilitate adaptation only in the sense that they are a result of mutations. Something must cause changes in the environment to act upon genes in such a way that the resultant mutations will cause changes in offspring that will better enable them to cope with the changed environment. Therefore, even though we accept genes as being hereditary determinants, we must insist that there is some vital impelling force, some guiding principle, that causes mutations in genes to produce changes that provide for more suitable adaptation. Too, if there are universal laws that govern the course of life, similarly, there must be an origin of those laws and an origin of life. Just as nothing happens of its own accord, likewise, reason dictates that nothing happens without purpose, and if there is a purpose, there must be a Purposer.

In order to satisfy man's burning curiosity and resolve the frustrations that are a result of this curiosity, we must explain the mysteries that surround us in terms of something. We must accept the most logical and definitive expla-

nation. However, we must remember that on the basis of observable phenomena, inductive generalizations are made. We must also be aware of the fact that these phenomena must be interpreted. Errors are made in interpretation as well as in generalization. A classical example of error in interpretation is provided by the case of Piltdown man. In this case a part of a skull, a jaw, and some animal remains were interpreted as being an important early link in the evolutionary chain of *homo sapiens*. Its authenticity was generally accepted for about forty years. Through a later examination it was determined that the jaw of so-called Piltdown man was that of an orangutan. Likewise, Newtonian mechanics were generally accepted as correct for well over two hundred years. However, the introduction of the theories of relativity and of quantum mechanics disclosed evidence of errors in generalization in the Newtonian theories. Future examinations and discoveries will doubtless show that portions of the materialistic theory of evolution are wrong or in need of refinement.

The materialistic theory attempts to explain man in the universe in terms of observable phenomena. In this it goes far, but still it is incomplete. It admits that man is the highest animal of all, that he has the power to determine the direction of evolution, and that there is a decided possibility that he can introduce finalism into organic evolution. However, materialism does not set forth man's purpose or the final goal to which he would direct evolution. All of our experience and training has led us to believe that there is a reason for all things—that nothing, however trivial, is without purpose. If one accepts this fundamental belief, then, there must be a purpose for man—a purpose for life itself. The materialistic theory would have us believe that man, the world, and life itself exist purely by accident, having no reason for being, moving toward no goal. Logic will not allow us to hold such a view. Yet the materialistic theory, though incomplete and possibly wrong, is the best of the three in that it can be subjected to our present analysis without breaking down in its essential parts.

The materialistic theory attempts to preclude the possibility of a supreme being, but the existence of a supreme being cannot be reasonably rejected simply because the presence of such a being cannot be subjected to scientific analysis. There is too much other evidence that supports such a contention. Aside from the evidence available to us through logical deduction on the basis of our own observations, there is also evidence from witnesses. Among the witnesses is one whose eminence is irrefutable and the veracity of whose statements has been found infallible for well over nineteen hundred years: Jesus Christ. Another prime reason why the notion of a supreme being is more acceptable in the light of our experience is that it alone provides a complete, coherent, and purposeful view of the existence of the world and man's place in it.

In the light of all else, there is still room for doubt that man is a product

of evolution. If he is, however, his evolution will someday be explained in terms of material phenomena. His origin, the origin of the laws that govern his life and his purpose, it now appears, must be explained in terms of One whose intelligence far surpasses ours, of whom and by whom are all things, past, present, and future.

The Advantages of Defeat

AIMEE MERRIAM

Rhetoric 101, Placement Theme

I SAT OPPOSITE MY OPPONENT, WATCHING HIM AS HE arranged the checkers on the board. His precision of movement and facial intensity fascinated me. This was more than an ordinary game to him. His hands rested on the checkers for a moment and then drummed nervously on his glass. "Your move," he said.

My checker skittered unsurely out on the board. He plopped his piece squarely. He looked up and smiled. "My, what lovely blue eyes," I thought. I smiled back. I knew then what my strategy for the game would be. I moved again, and immediately he jumped me.

"That was a poor move," he said.

"Perhaps I should not lose so quickly," I thought. "I will try to win until the game becomes crucial. Then I will lose and he won't notice that I tried to lose."

My next few moves were brilliant, but he countered each one easily. I began to lose confidence as I watched my checkers disappear from the board. I clenched my hands and glared at the table. His face was nearly radiant as his checkers hopped about the board. I was beginning to forget about wanting to lose. I wanted to save my confidence and my pride. It was too late. My last few checkers slid off the board and onto his lap. I was mortified.

"Well," he said, "Do you want to play another game? Perhaps your luck will improve." It was so easy for him to be gallant. He had won. For him it was a closed case. He was superior. I swallowed hard and looked sweetly up at him. I remembered *my* game. Perhaps another round of checkers wouldn't hurt. Then he might offer to teach me how to play. I wanted to keep him interested.

The next game went very quickly. Naturally, I lost. "Let me give you some pointers," he said. "Always keep your first few checkers out next to the sides. Move your men as a block, not individually. Think a few moves ahead of your opponent."

I thought ahead to a lovely walk home through the park. "Perhaps he'll ask me out to the dance next weekend."

"I'll try to do better this time," I said. "You move first."

"Would you like to go to a movie tomorrow night?" he asked. He looked very happy. "You're the first girl I ever met that enjoyed playing checkers."

"I'd love to go. Pick me up at eight."

"Suppose I *did* lose," I thought. "I gained quite a bit, too."

Indian Raid

BARBARA BATEMAN

Rhetoric 102, Theme 6

WHEN MY BROTHER AND I WERE SMALL, OUR FAMILY owned a cabin in the Minnesota wilderness. Unpretentious and secluded as it was, we were not too far from an extremely interesting house. It looked quite out of place in the primitive forest—a huge building with tall pillars and white sideboarding, marked by great black shutters around the windows. It seemed unbelievably large to the two of us, and strangely fascinating. Our favorite game of "playing Indian" somehow brought us closer and closer to the estate each day.

One morning, while stalking a particularly large tribe of imaginary Chippewas, my brother and I got the idea of investigating this mysterious mansion. But such action called for careful planning; we ran home over an unmarked trail, colliding with each other as we fell into the kitchen, highly excited at our wonderful idea. The kitchen served us well, as dining room, dressing room, and often, in the cold weather, as a bedroom. But today it was our conspiring room. The bronzed skin on our bodies shone as we dressed in the early sunlight. Lee pulled on jeans over his thin legs; my jeans, wrinkled and dirty, I hurriedly put on. We removed our shirts and, taking a large burnt piece of wood, traced wild black patterns across our backs and chests. Washcloths and rags became loin cloths tucked in the back and front of our pants. So little could we control our giggles that we were near hysteria, but somehow continued the farce. Dad had made intricately beaded leather head-bands for us, and we had found sea-gull feathers to stick in them. He had also shown us how to make simple tomahawks from a hunk of granite, a bit of twine, and a young birch stem. Bows and arrows, hand-made under his guidance, were our prized possessions, and we got them from the other room. Then, armed and dangerous, we slipped off our shoes and sneaked barefoot back through the forest.

The path wound and often lost itself in the density of the deep woods, but

since we had pioneered the animal water trails to make the original path, it was easy enough to find again. Talking in bird whistles, we were two transformed children. He was Okejawa and I was Arakina, two names meaningless except to small adventurers.

We reached the house. It was quite stupendous; it was beautiful. The sun reflected off its whiteness, and against the uneven crudity of the wild backdrop, it stood out aristocratic and fine. Yet it lacked something. It had to be raided! And we were just the ones to do it. Suddenly yelping at the top of his lungs, Lee began the dash across the yard, his feathers and his legs and brown arms flying. It was very funny to see what he called his "I-am-big-chief-of-all-thunder-and-lightning" dance. Not to be outdone, I too let out a shriek which I hoped would frighten anything living or dead, and catapulted myself over the grass.

This antic over, we stopped breathless and stared at the door in anticipation. We could discern bustling movements as some shades were opened and others quickly drawn. My brother could not resist one last fling of his dance; so, somersaulting twice, he cartwheeled over the black walk. Then he squatted on his haunches and cautiously drew one of his blunted arrows. After notching it slowly, he pulled the string back and let go; the arrow flew to the door, making a terrific bang as it broke through the small window. Again he jumped up with a war-whoop. I was scared a bit now, but since I knew the arrows were harmless, I didn't let my slight tremor restrain me from loosing two arrows myself—one bounced off the side of the house and broke; the other smashed a vase on the porch.

Suddenly the door of the house flew open, and a terribly funny-looking man stood there. His hair was thin and fell over his skinny, long face. Two very silly-looking legs stuck out beneath his maroon bathrobe. We could hardly keep from laughing at this bathrobed gentleman furiously trying to break a blunt arrow across his knee, but succeeding only in bending it a bit.

But Lee and I knew it was time to move and move fast. Unable to resist a last war-whoop, we flung our makeshift tomahawks across the lawn and dashed down the gravel driveway, the strange voice screaming obscenities after us.

We reached the dust road, breathless from laughing and running. The sun was bright and hot, and our bare feet were so sore that we stopped to rest by the mailbox. There was a name on the box, and I stood to read it. Tracing the letters, I spelled out MR. SINCLAIR LEWIS.

"Who do you s'pose that is?" I asked Lee.

"How should I know?" he retorted. "He sure couldn't be much 'cuz he doesn't like kids. And besides, did you ever see anyone so funny in your life?"

"No." I had to admit that early in the morning this Mr. Sinclair Lewis did look pretty funny. "But what about that mansion? He must be pretty great to have a place like that," I continued.

"Aw, he probably stole it," explained my brother. "C'mon, let's go home."

Supper was delicious that night—or so Mom and Dad told us. We didn't get any. News of our episode had preceded us in the form of a very curt, very irate note, dispatched shortly after our exodus. We didn't forget the spanking, but neither did we forget the episode nor the great Mr. Sinclair Lewis.

It wasn't many years later that I was old enough to read Mr. Sinclair Lewis' books. *Main Street* and *Babbitt* became favorites. Then one winter I accompanied Dad on a business trip to Sauk Center, Minnesota. The two of us had dinner with the postmaster, a handsome old gentleman of sixty-five who had made Sauk Center his home all his life.

"Dad, this is Gopher Prairie isn't it?" I asked during the course of the meal. "These are Lewis' people!"

Dad said, "This is Lewis' country, yes, but I don't suppose he is too popular here."

The postmaster laughed and added, "Nope, we don't think too much of that Lewis fellow around here." I remembered once thinking that too.

Modern Babbitts — Trained by Fraternities

ANONYMOUS

Rhetoric 101, Theme 2

IN *BABBITT* SINCLAIR LEWIS CREATED A CHARACTER SO representative of a particular type of person that the name of the character Babbitt is now recognized as a noun in *Webster's New Collegiate Dictionary*. "Babbitt" is defined as "a business or professional man who adheres to the social and ethical standards of his group." Although the birth of a Babbitt can begin anywhere, it is most likely to begin at college, where a person is thrown into a new situation and feels the need to conform in order to be secure and to be accepted. Joining a fraternity in college further precipitates conformity, for fraternity pledge training often results in the molding of modern Babbitts, men who are conformists.

Conformity results because pledge training is designed to fashion a pledge into a shape his fraternity feels is desirable. The first step in the pledge program is to degrade the pledges. When a pledge loses his natural esteem for himself, he becomes more willing to be molded into the fraternity's concept of the ideal member. By subjecting a pledge to hardships, the fraternity is able to humble him. One such hardship is the prevention of sleep.

After being forced to remain awake for an entire weekend, a pledge loses some of his will power and performs actions he would not consider under normal conditions. Embarrassed because he performed these actions, the pledge forfeits some of his self-respect.

Another way of causing a pledge to realize that he is not important is to make him waste hours counting bricks. This demonstrates to the pledge that the fraternity has little regard for his time or desires. By flaunting a pledge's insignificance, the fraternity degrades the pledge. An excellent depreciator is to shave the heads of the pledges, for this action shows the pledges that they have no rights and are subject to the whims of the actives.

After a pledge is humbled, he is accustomed to taking orders in preparation for the actual molding process. A pledge is forbidden to question orders; he must automatically follow the orders given to him by the actives. Thus, thinking, as well as questioning, is discouraged.

Once the pledge has been humbled and accustomed to taking orders, he is ready to be shaped to conform to the fraternity's ideals. Shaping is accomplished by regulating much of a pledge's life. Many of the fraternities require that their pledges study in the library during the day whenever they are not in class. This procedure enables a fraternity to regulate the study habits of its pledges as well as to encourage the pledges to make the grades the fraternity desires of them.

Each fraternity also wants its pledge class and the entire fraternity to be considered "well-rounded." To acquire this reputation, the fraternity requires each pledge to date. It arranges exchanges with sororities and provides its pledges with dates. Some fraternities even instruct their pledges in proper manners.

That pledge training results in a certain amount of conformity is evidenced by the fact that many of the pledges have the same study habits, dating habits, and even the same type of clothing. Many pledge classes and even entire fraternities can be recognized by the type of jackets or sweat shirts they wear, for they are uniform.

After graduation many fraternity men are so well integrated to fraternity life and customs that they wish to remain fraternity men. Thus, many belong to alumni associations. These fraternity men continue to follow the acceptable pattern set down by their predecessors by supporting the fraternity—always.

In this manner an alumnus can remain "one of the boys" even when he is no longer considered a "boy." Belonging to the fraternity, even as an alumnus, gives each the same feeling of acceptance he had as a pledge. Consequently, a fraternity man never feels alone in the world; he can always rely on his fraternity brothers.

Thus, as a consequence of pledge training, many college graduates become modern Babbitts. Many have been so well regimented by their fraternity that they never completely break the tie.

Raising Rabbits

WOLFGANG STEMLER

Rhetoric 100, Theme 3

AS GERMANY APPROACHED THE END OF THE SECOND World War with its highways, railroads, and other means of transportation either destroyed or in the hands of the enemy, the food supply in different sections of my country became critically low and remained far below normal for several years after Germany's surrender. The result was that every family was on its own. In order to overcome this lack of food, families who could find a small plot of land started their own gardens. Likewise, instead of going meatless, my family, among others, started to raise rabbits.

The care of the rabbits usually fell to the younger ones of the family. Since I was the youngest in my family, from the age of seven to about ten, I cared for our rabbits. Previous to that time, my brother had had the responsibility. I raised our last rabbit.

The stall for our rabbits was shed-like, about two feet wide, the same number deep, and approximately five feet tall. The number of rabbits we had usually varied from two to four. These had to be fed twice a day, once in the morning and once in the evening. Their appetite tolerated, as food, most vegetables, grain, clover, hay, and dandelions. Since we ourselves had very little of the first two, their diet consisted of the last three. Later, when I took care of them and began to spoil them, they quite suddenly considered clover distasteful. That left hay and dandelions. Hay, however, had to be bought and therefore was used only in the winter. So they ate dandelions. We, meaning the boys who were responsible for getting this diet, had the choice of going along the roadside and tearing the plants up one by one or of getting them out of a meadow. Since our "pets" consumed large amounts and the roadsides were usually picked clean of these plants, the first method was quite tedious and required several hours. We, therefore, preferred the second method, but the farmers objected vigorously to this. This meant that our task had to be done unobserved—or, simply, we had to steal. This sometimes turned out to be quite an adventure.

One Monday morning I got up, had my breakfast, and went downstairs to feed my rabbits. Arriving in front of the shed, I reached up into a small compartment containing the feed and placed two handfuls into each of the two troughs. I noticed that the supply was getting low; so, Tuesday morning, about eleven o'clock, a friend and I went out to replenish our feed supply. We had memorized a fairly large list of the location of pastures and meadows; in considering every location, we weighed the danger of being caught and the

chances of finding there what we needed. For the first try, we decided on the closest grassfield. We reached it after a quarter-mile walk. The field was rather small, about six times as large as the average backyard in Urbana. We were on one side, and a two-story house stood on the other. We had met its owner, but we had no desire to renew our acquaintance.

The dandelions were quite thick and quite large. That meant less time and less work to fill our rucksacks, brought for that purpose. Quite casually we edged up to about the center line of the field. Here was a slight dip where the rain water had taken longer to seep into the ground. Therefore, the grass was extra rich. We faced each other. I glanced down the road and my friend up, taking one last survey. Then tense and grinning at each other, we counted to three. In four leaps we were at our preselected spot, down on our knees tearing the green dandelions up, and stuffing them into our sacks. No mower, whether electric, gasoline, or atomic, could have outmowed us. In exactly forty seconds we had our sacks almost full.

Wham! "The idiot!" I thought. "If he hadn't slammed that door, he might have caught us." Both of us took two more handfuls of whatever happened to be in front of us, jumped up and ran—ran like hell. The owner who had slammed the door and thereby given himself away, was at the end of the field, the wrong end, as far as we were concerned. He ran across trying to head us off as we came "barrelling" down the road. However, he couldn't run diagonally and thereby get ahead of us because his meadow was bordered by a high fence on that one side. That saved the day for us. I was behind my friend, and it looked as if I would collide with our pursuer. Having two-hundred pounds hit me from the side did not appeal to me, but it seemed unavoidable, for this time I was cornered between a fence running along my side of the road and that "charging bull." Suddenly he slipped, just a tiny bit, but enough for me to get a one-step lead over him. I came charging down the road with my rucksack over one shoulder. He came charging across the field with his eyes solely on me. We met. His left arm made a wide sweep to grab me. Still running as fast as I could, I leaned forward as far as possible. His arm missed. Not only did his arm miss, but he also plowed full force into the fence. Any other time I would have laughed out loud, but I knew he wasn't through yet. As I glanced over my shoulder, I could almost see the steam rising from his head as he charged after us. "O brother," I thought. "He'd better not catch you now." The road I was on led directly into my home street, on which there was nothing but four-story apartment houses side by side. When we reached my street, my friend and I went separate ways. He ran on down the street, and I ran into the first building I came to. That was an old trick. That "big bull" behind me was certain he had me this time, but there he was wrong. Through the front door I ran, down the hall, almost falling over a bucket, and out the back door. Then I climbed over a seven-foot fence separating the back yard of one apart-

ment building from that of the next one. From there I headed for the back door of the adjacent building. There I waited for the back door of the building I had just left to slam. It did. That meant the street was clear. Out the front door I went, down three houses, in a front door again, and up three flights of stairs to my apartment. My friend was there waiting for me. We looked at each other, grinned, and finally laughed out loud. We were proud of ourselves. In all the excitement, we had not abandoned our dandelions.

The experience just related was by no means typical. We usually were much more careful in selecting a safe meadow and avoiding such excitement, but since we never knew whether we would be caught, these field trips always brought their excitement with them.

America's Number One Fraud

JAMES B. ELLERN

Rhetoric 102, Placement Theme

THE NUMBER ONE FRAUD, AS PRACTICED IN THE REPUBLIC currently, is, in the author's opinion, the twin daggers which slash at the arteries and even at the heart of Civilization, to wit, Democracy and Puritanism. The two bugaboos are distinctly American characteristics; nowhere else are they found together in such abundance as here, and nowhere else do they have such an omnipotent hold on affairs of state, public and private institutions, and daily occurrences. Below, the author shall attempt to set forth the origin of these two concepts, their nature, and their broad effect on American life.

The rise of both Democracy and Puritanism represents the triumph of the palpably third rate over the admittedly superior. Both ideas were set forth by the *canaille*; Washington was opposed to both, as shown by his writings and actions; the eminent Senator Randolph of Roanoke declared eloquently, "I love liberty; I hate democracy." Ostensibly a contradiction, this phrase rings all too true today.

The nature of both evils is fairly easy to discern in spite of their ubiquitousness and therefore many variations. Democracy is, of course, intrinsically farcical; no sane American believes in the honesty of politicians, judges, and their compatriots. Nevertheless, there is one universal impulse in every democrat who is not being paid off. It is simply to bring every other person down to his level. He loftily terms this concept "equality."

The nature of Puritanism is roughly analogous to that of Democracy. It is the rage of the average (*i.e.*, frustrated and unhappy) American to make everyone else as miserable as he is. Because his wife is peevish and unattractive, he would have every man's wife the same way. He opposes

most forms of pleasure, especially those he cannot comprehend; thus, he has a guarded appreciation of unadulterated pelf, but beauty in art is, of course, strictly *verboten*.

Historically, the two ideas parallel each other quite closely, although Puritanism got a later start on the national scene. (Jackson's first election in 1828 was the first decisive victory of corn liquor over chablis.) Jackson and his cohorts swept in; liberty and sophistication in the Federal Government blew out. Calhoun was the sole survivor, and soon democracy killed him too.

The turn of the century marks the rise of the Puritan concepts in national politics. At first held in check by Roosevelt, who fought them with his own mania in 1912, they succeeded in putting Wilson on the throne. Eight years' exposure to Senator Lodge was too much for him; the unhappy end result was a small town printer who invited Seventh Day Adventists to the White House for amusement. Concurrent with this was the Puritan's greatest victory, Prohibition, the sordid details of which are too well known to merit discussion.

What will happen now? It seems that with the increasingly cosmopolitan (*i.e.*, flagrantly sinful) attitude of our youth, both concepts are doomed to extinction. (The author does not speak here of juvenile delinquents; he draws his information from widespread contact with his contemporaries!) In the meantime all we can do is keep our guard up and possibly perform some constructive action, such as the abolition of Congress.

The World and Billy Graham

JOHN McTAGGART BUSTARD

Rhetoric 101, Placement Theme

IN THE PAST FEW YEARS BILLY GRAHAM HAS LEAPED into prominence as an evangelist of extraordinary persuasiveness and power. Within the last few months he has drawn crowds which may well number in the millions to his rallies. There is no doubt that he has a marked effect upon those who see and hear him, but what is that effect and what bearing does it have on the conduct of the so-called "convert" and on the society in which that person lives?

To find an answer, if there is one, to these questions, one must first examine the content of his thought and message, and then compare that thought and message with the world in which those who hear them must function.

The crux of Graham's message is neither new nor startling; it is, in fact, no different from that of any fundamentalist Christian church. He

offers a plan of vicarious atonement, personal redemption, and unquestioning belief in the literal truth of the Bible. Whether or not this theological basis is sufficient to support an insecure individual in a highly complex, technological society is doubtful at the very least.

We live in an age in which many of the traditional theological concepts are no longer acceptable. Too many of the doctrines expounded for centuries in the name of orthodox belief are in direct contradiction to such data as we can observe through experience. It is too much to ask of a rational human being to disregard his perceptions and experiences and, simultaneously, to believe what can probably be best described as allegorical folk tales. Furthermore, religion need not be in conflict with one's experience. In the final analysis, one can act rationally only when his actions are based on rational beliefs and concepts. Any attempt to act on another basis can result only in confusion and disillusion, and no amount of hope for a better life after death can lessen that disillusion or quiet that confusion.

Graham's message is directed primarily to the individual who hears him and not directly to the total society in which that individual lives. Any effect on that society, therefore, must, of necessity, be indirect, at best. It is extremely doubtful if any marked effect can be traced to Graham and his meetings. It seems to me that unless the factors which produce the effects which Graham is combating are mitigated in society as well as in the individual, and simultaneously, any change in the individual can be temporary only.

Graham's effect on his audiences is, I believe, probably emotional entirely. His hearers are confused and desperate. He offers a simple, socially acceptable formula clothed in a glamorous form. What the final result will be cannot be predicted with surety; reason and experience, however, lead me to expect a rude awakening and a severe emotional hangover.

Her scores on the freshman guidance examinations were far above average. The psychologist interviewing her predicted that she would be in the top ten per cent of the freshman class and revealed that her scores in literature were remarkably high. "You can do anything in literature," he declared. Then he asked what subjects she was taking. "Well, there's Rhetoric 100," she faltered.

CINDY LEE, *Rhetoric 101*

High in the rotting hulk of a once-beautiful sycamore, a woodpecker telegraphed his morning greeting, pausing now and then as if expectant of an answer. Two gray squirrels in the adjacent hickory tree scurried from limb to limb, cursing and quarreling fiercely at the great yellow owl who drowsily ignored their taunts. The ever-present crows set up a raucous cawing, as one by one they broke formation and furiously swooshed over a shrilly-screaming marsh hawk from whose cutlass-like beak dangled the tattered remnants of last night's meal—a rabbit whose pitiful squalls had momentarily aroused the sleeping forest when the hawk's razor-sharp talons had methodically ripped its flesh.

DAVE SCHERT, *Rhetoric 102*

The Triumvirate

WILLIAM D. MILLER

Rhetoric 101, Theme 9

MOST PEOPLE BELIEVE THAT ADOLF HITLER KILLED several million Jews during the last war. Not so! Neither did Joseph Stalin send Ukranians to slave-labor camps in Siberia. Hirohito did not start World War II by ordering the attack upon Pearl Harbor. These are simply popular fallacies. The more astute historian recognizes these heinous social crimes as the work of three powerful and dangerous brothers in whose bloody hands lies the fate of mankind. Every outrage against the dignity of man has been perpetrated by these infamous three. These brothers are of no specific nationality, and recognize no national boundaries. They can be found in any country and are quite at home in these United States.

In fact, one is sitting now before his television set watching "The \$64,000 Question." He has just switched from another channel where a news analysis was beginning his commentary. Quiz shows are not his usual T.V. fare but an election is being held in his locality, and the other stations are carrying campaign speeches. Since he never votes, these are of little interest to him. His name is Apathy. He crowns despots—dictators to nations, to labor unions, to economic classes.

The second of these three brothers is a relative newcomer to this country. He is named Servility. Although firmly entrenched here, he uses several disguises. Masquerading as cooperation, he causes men to submit to the dictates of the organization. Naming himself faith, he prevails upon men to accept truth and morality as defined by the policy-makers of religious organization. In the guise of patriotism he induces men to fight wars and murder defenseless peoples.

The third is Ignorance. He reads pot-boilers and votes straight ticket. His specialty is in paving the way for his brothers, for in his absence the others are bound to failure. Never an infringement upon man's sacred dignity occurs but that his presence is observed.

Incarnations of these three states of mind, which are undermining man's attempts to attain dignity through democratic government, do exist—and to a surprisingly great extent. Surprise is the emotion that most people must experience when they realize that the blame for all social injustices and shortcomings in government rests directly upon themselves.

They are very young; to be alone together seems a miraculous feat. He wants to give her a ring—she gets a cigarette instead.

MARY ROSS, *Rhetoric 102*

Rhet as Writ

The real "brains" in our country were literally "caught with their pants down" because they were so few in number.

Many of them probably feel the way I do about autumn which is not unusual during this time of year.

The manor in which it was written was very effective.

Grant spent Sept. 8 and 9 deploring his troops.

. . . seventy-four victims of relentless cruelty passed away each day, or nearly two every hour.

All at wants I felt something hit my bait, but the water was just a foot deep here and I though I was just caught on something.

With satellites, moon rockets, and jet planes a common thing in the minds of the American people, an education is a must.

[Thoughts of sorrow] greatly outnumber those thoughts experienced during a wedding, when the first child was born.

I have had a very hard life because my mother died at the age of two.

This ballet made one feel like expressing himself in the aisles.

There are also many [athletes] who are in school for an education. This situation is not the fault of the athlete. It is the fault of the educators who have placed the many temptations within reach of the good high school athlete.

[Women] become of legal age at their eighteen birthday, while men have to wait until they are twenty-one before they become legal.

Soon my many belongings were sittings among the jumbled mass of my roommates.

Being a mamal, the porpoise is grey in color and five to eight feet in length.

. . . the author of *Huckleberry Finn*, Sammuel Peppey's . . .

In the eyes of all Christian churches, hate is a corporal sin.

Mr. Johnson's condition was quite bad and was taken to an insane asylum.

After all my classes I rushed home to do my nails, hair, and other odds and ends.

The building has a classical appearance with its silvered dome and yellow stone walls covered with bird droppings.

The Contributors

Larry Schafer—Rushville

William Presnell—Urbana

Marshall Dapin—Von Steuben

Dale Lytton—Flora

Jon Jenkins—N.W. Classen, Oklahoma City, Oklahoma

Edward Niehus—Plainfield

Johnie M. Driver—Cleveland H.S., Cleveland, Texas

Aimee Merriam—Bethesda-Chevy Chase, Bethesda, Maryland

Barbara Bateman—New Trier

Wolfgang Stemmler—Miami-Edison

James B. Ellern—Ferguson H.S., Ferguson, Missouri

John McTaggart Bustard—Warren G. Harding H.S., Warren, O

William D. Miller—Benton